CANCELLED

H. D. GAUBIUS, M. D.

AND

PROFESSOR ON THE PASSIONS:

OR A

PHILOSOPHICAL DISCOURSE

CONCERNING THE

DUTY AND OFFICE OF PHYSICIANS

IN THE

MANAGEMENT AND CURE

OF THE

DISORDERS OF THE MIND.

DELIVERED AT THE

ACADEMY IN LEYDEN.

TRANSLATED FROM THE ORIGINAL LATIN

BY J. TAPRELL, M. D.

Oft from the body, by long ails miſtun'd,
Spring evils, which the moſt important health,
That of the Mind, deſtroy. And when the Mind
They once invade, the conſcious body ſoon,
In ſympathetic languiſhment, declines.

ARMSTRONG ON HEALTH.

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The TRANSLATOR to the READER.

A TREATISE in print on any ſubject is generally thought incomplete without a preface. Now with regard to the author of the original, his reputation amongſt the learned is too well eſtabliſhed to ſtand in need of any thing of that ſort. And all I have to ſay with reſpect to myſelf is, that I hope I am not miſtaken, in conjecturing, the following work cannot be made too publick (which was my chief motive for rendering it into Engliſh), and that the pains I have taken in doing it will make it appear tolerable to every one that ſhall have the curioſity to peruſe it, or even to compare it with the original. If I am moderately ſucceſsful in theſe points, I ſhall have hit every one that I aimed at.

Your's,

The Tranſlator.

A PHILOSOPHICAL DISCOURSE ON THE MANAGEMENT AND CURE OF THE DISORDERS of the MIND, &c.

ALTHOUGH there are many arts and ſciences, of which man is the ſubject, and they alſo very different in themſelves, as they regard different parts of man, or are applied to various ends, even when directed to one and the ſame part; yet have they all one common chain, and are, as it

were, linked together by a kind of analogy, that ſupports their whole circle, which circle could not ſubſiſt complete without ſuch an union.

For in that variety of parts, which compoſe the human fabrick, there is a moſt elegant fitneſs, by which they conſpire to conſtitute a whole. Likewiſe the faculties of the mind, though they differ as to their manner of acting, yet have they all a ſameneſs of nature, and mutually depend upon one another. Finally, the mind itſelf and the body, which are things, according to the opinion of moſt men, extremely different, when they coaleſce to conſtitute man, they aſſociate ſo intimately, and with ſo cloſe a contexture, that they ſeem to penetrate each other; and if we may uſe the chemiſts phraſe, we may affirm, that they melt one another down into one common maſs; ſo that whilſt life remains in vigour, where the mind is, there

there the body is; and wherever the body is, there the mind is alſo. Nor can there ſcarce a particle of us be found, in which there is not ſomething both of body and mind, and in which a mixture of each may not be diſcerned.

Wherefore, to paſs over other deductions, which might be made on this account, this one, I imagine, will be clear to all perſons, to wit, that the mind can hardly be well governed without a proper care of the body, to which it is joined; and moreover, that this proper care of the body comprehends in it, and muſt be joined with, the juſt obſervance of thoſe things, which are proper for the right management of the mind.

Hence, in antient times, in the very infancy of philoſophy and medicine, the latter was always looked upon as a part of the former: and the moſt emi-

nent profeſſors of wiſdom, ſuch as Pythagoras, Empedocles, and Democritus, were ſkilled in that ſcience. Not only, as I imagine, becauſe thoſe men ſtood moſt in need of its aſſiſtance, who by their intenſe thoughtfulneſs, and unſeaſonable watchings, greatly impaired their own bodily ſtrength; but more eſpecially becauſe it muſt have been manifeſt to men of their penetration, that nothing was of greater importance, both for the preſerving and increaſing the vigour of the mind, than the health of the body; and that if this was weakened, the mind alſo muſt neceſſarily languiſh.

To know this indeed, there was no need of a very nice or critical diſcernment, ſince moſt perſons feel in themſelves many undoubted and almoſt daily proofs of it.

Which

Which of us, I beſeech you, has not frequently experienced, that overfulneſs or hunger, too much watching or ſleep, debauch in drinking, change of weather, and ſeveral other things, though they immediately alter the ſtate of the body only, do yet greatly affect the reaſoning faculties alſo, and the powers of the underſtanding? Does not every body know, that there ſometimes ariſe in the minds of particular people falſe perceptions, wanderings of the imagination, and madneſs of different ſorts? which if hellebore cannot cure, the beſt logician on earth would in vain attempt it by his moſt artificial reaſonings. And if any one will attentively conſider, what influence either drunkenneſs, pregnancy, melancholy, and ſuch like corporeal ſtimuli, have on the manners of mankind, I fancy he will readily acknowledge, that the moral faculties of the ſoul are as much under the power of the body, as the rational ones; and

that not every kind of intemperance, all avarice, every luſtful inclination, inhumanity, bent towards theft, the cruelties of murder, outrages of ſuicide, and the like, are to be ſo intirely deemed the faults of the mind, but that they may ſometimes more properly be ſaid to ſpring from the brutiſh body, and an inſane ſtate of the animal œconomy; and that the body, as it were, drags the reluctant mind into an aſſociation of its own guilt.

But the command which the mind exerciſes over the body is ſeen much more clearly; and all men ſo readily acknowledge it, that whoever ſhould go about to prove it by arguments, might be thought to aim at adding light to the ſun.

For though while this league of union ſubſiſts between the body and the ſoul, the power of the former is not

not perhaps leſs over the latter, than that of the latter is over the former; yet that conſciouſneſs, which the mind has of her own efficacious will, and the prompt obedience which a ſound body yields to the mind, eaſily lead us to think, that it is the province of the mind to command, and that of the body to obey only. But why may not we own a kind of tacit pride couched in this judgment, whereby the mind is perſuaded to imagine, that inaſmuch as ſhe is indued with reaſon, and the body not ſo, that ſhe therefore ought to have a larger dominion over the body, than the body over her; as if it were the ſole property of reaſon to rule. But whatever be the cauſe of this ſo ready a perſuaſion, it is in fact ſo ſtrong, that we ſeem rather to feel it, than barely to aſſent to it: and it muſt be no ſmall violence that can make us call in queſtion, much leſs deny, that right of rule to the mind.

Wherefore, if they who would inſtruct men in true wiſdom and virtue, ought, beſides conſidering the other advantages and diſadvantages, to remember thoſe likewiſe which each particular conſtitution of the body brings with it, a parity of reaſon demands, that they whoſe province it is to preſcribe the means of bodily health, ſhould attentively conſider, how greatly the influences of the mind may either aſſiſt or oppoſe their endeavours in the medical way.

Wherefore though this inquiry, concerning the faculties of the human mind, and their government, may ſeem properly and ſolely to belong to philoſophers, yet, gentlemen, you muſt ſee, that a part of that buſineſs is ſo far from being foreign to the profeſſion of phyſic, that though any one might deny us a right to meddle with it as phyſicians, yet the ſame perſon could not

not deny, but that phyſicians ought to be well ſkilled in philoſophy, both as a preparative and as an aſſiſtant in their practice.

This being the caſe, and the nature of my office obliging me at this time to diſcourſe to you upon ſome ſubject, I ſhall no longer ſcruple to inform you, on what ſubject I now intend to ſpeak. I ſhall intitle it, A Diſcourſe on the Management and Cure of the Diſorders of the MIND, as far as that is the province of phyſicians.

Now as all phyſicians have not been of the ſame opinion in this matter, ſo they have had many warm diſputes concerning it; and have alſo purſued different methods of practice. But I beg you will not therefore imagine that I intend to trouble you with the many and prolix arguments which each party hath uſed to ſupport their ſeveral ſentiments.

ments. I am ſo far from engaging in ſuch topics, that I have even an averſion to them; and am moreover ſenſible how improper they are, either for the dignity of this place, for the day we celebrate, or for your hearing. Laying aſide therefore all party ſpirit, all tendency towards wrangling, I ſhall relate to you, with as much brevity and ſimplicity as I am able, thoſe things only which a diligent ſearch into the ſubject hath perſuaded me to be proper to it. And whilſt I am doing this, gentlemen, I beg again and again of you, that you will hear me (who am little verſed in the buſineſs of an orator) with the ſame candour and goodneſs that you have ſometimes favoured me with in time paſt.

To avoid all circumlocution then, and to begin from that ſource whence all that I now have to ſay takes its riſe; I ſhall firſt lay before you that wonder-

ful kind of wedlock (if I may ſo call it) that joins the mind and body together in man; and alſo thoſe rights and laws which obſervation leads me to believe prevail in it. For though philoſophers claim to themſelves the ſole right of ſearching into thoſe matters, and would have them belong only to their ſchools, with their leave I ſhall not be afraid to affirm, that if they diſcern any thing clearly in an affair of ſuch obſcurity, that they diſcern it principally by the light which phyſicians hold forth to them.

But when I recollect the various forms of ſpeech, and the different compariſons that men have made uſe of, when they treat of ſuch an union; I cannot ſufficiently admire, that they who would be thought to reaſon above the ſtandard of the vulgar, ſhould frequently uſe ſuch as expreſs ſomething very remote, from what every man's own mind, re-

flecting on itſelf and its own body, every day plainly teacheth him. And who can help but wonder, that this ſhould happen chiefly with regard to a thing, the knowledge of which we can have from no other quarter, but from that of our own feelings, or clear perceptions?

We ſee ſome call the body, the dwelling-place of the mind; and would fain perſuade themſelves, and others alſo, that the mind ſo occupies the body, and freely acts in it, that ſhe can do what ſhe pleaſes there, juſt as we can do in our own houſes. But that is indeed a ſtrange kind of dwelling-place which divides the command of things with its inhabitant; a dwelling, on which both the wiſdom and folly of its maſter much depend; and which can forſake him at pleaſure, though this maſter cannot go from his habitation,

tion, unleſs the latter expels him by force.

Others, thinking that title too ſplendid for the body, will rather call it the priſon, or dungeon of the mind; in which ſhe being ſhut up or confined, is forced againſt her will to crouch beneath the yoke of ſervitude. But truly ſuch men are very ſuperficial in obſerving how many things the mind is able to perform in the body freely, and as ſhe pleaſes; nor do they remark how violently ſhe loves the body, and with what ſolicitude ſhe takes care of it; or, on the other hand, with how many, and what great ſervices, ſupports and ornaments ſhe is conſtantly ſupplied by the body, which ſhe would otherwiſe much ſtand in need of.

There are, beſides the abovementioned, ſome who look upon the body, as a ſort of workſhop, neatly fitted up, and

and furniſhed with a large apparatus of inſtruments. They add, that the ſoul is the maſter of this ſhop, and the builder of it likewiſe; and moreover, that from it every motion of the body ſprings: that the body is void of all power to tranſact any thing by itſelf, being an inert maſs of matter only: that all its inſtruments are inactive and ſtill, when they are not moved by ſome foreign power. That it does not the leaſt thing ſpontaneouſly; but that even thoſe actions in this machine of ours, over which we cannot perceive the will to have the leaſt command, are all to be attributed to the ſoul, as to a kind of deity, which is both the cauſe and the ruler of them. One certainly muſt reply to men, who are of ſuch an opinion, that a ſtrange kind of conſciouſneſs had fallen to their lot, who were able to perſuade themſelves, that thoſe things depended on their own wills, which the reſt of mankind find by experience

perience to be placed quite out of the reach of theirs. This opinion therefore, having no ſhew of probability, cannot merit our aſſent, till they can prove how they know that to be done by their own will, which is done, whilſt they are not only ignorant of its being done at all, but which would certainly have been done, though they had been ever ſo unwilling of it.

Nor does licentious fiction ſtop here; for by a moſt exquiſite ſubtilty of genius, there has been deviſed a new ſort of cohabitation for ſoul and body, which, as it eludes the inſuperable difficulties of accounting for the mutual influences which things, ſo unlike in themſelves, have over each other, is much approved of by many philoſophers. Imagine therefore within yourſelves, gentlemen, two automata, or ſelf-moving machines, ſo conſtructed, that (except their place of abode) they had

had nothing in common; and that it was not allowed to one to influence the other in the leaſt; but that in each of them there ſhould exiſt a proper power of acting, adapted to its own nature; which ſhould produce a limited ſeries of actions, flowing regularly from one another, both as to order and time. Let it be farther ſuppoſed, that in this ſeries of actions there exiſted ſuch a certain and continued harmony, that the actions which happened in each at the ſame time might agree with, and anſwer to, the other very exactly. Things being thus, would not ſuch an agreement of theſe two automata look as if they acted with continual influence on each other? and that the movements of the one were either the cauſe or the effect of the other's motions? though, in reality, they had no farther connection than that of being placed together in the ſame houſe. It remains ſtill, gentlemen, that in the place of

one of theſe automata you ſubſtitute the human mind, and the body in the place of the other; and by ſo doing you will dreſs up that ſyſtem of human nature which is called by philoſophers, Pre-eſtabliſhed harmony.

I have here told you a tale, which the novelty of it recommended at firſt; which the commendation it met with ſpread far abroad; and which by an extenſive publication has been much poliſhed; and at length ſo ornamented with the plauſible appearances of truth, that it has brought over to its ſide men of much greater note than the inventor could at firſt have hoped for. And indeed I readily and willingly grant, that if the queſtion had only been, How things ſo different in their nature could put on ſuch a ſpecious ſhow of mutual intercourſe, while they had in reality no power at all to influence one another, nothing could have been deviſed

more ingenious, or more proper, to ſolve ſuch a problem, than the above-mentioned. But when I ſee this really applied to man, and that there are perſons who not only fancy, but even avow the intercourſes between the human body and ſoul to be of that ſort; I am truly aſtoniſhed, that, in our age, the ſportings of imagination, and the prevalence of authority, ſhould have ſuch weight with philoſophers, as to make them admit, without heſitation, fiction for truth; and that in a matter which is more eaſily perceived by our ſenſes, than taught us by reaſoning, to be exceedingly different from, and unlike to, that which every man obſerves to paſs within himſelf.

I ſhall not now mention how imperfectly, and how unſkilfully, in the time of infancy, the ſoul makes uſe of the bodily organs; how ſlowly ſhe learns to do this as ſhe ought; how ſhe habituates

tuates herſelf to the body, as it were by degrees, and the body to her; and that it is not without ſtudy and practice, that the one can manage the other according to right method and rule. It is not now neceſſary to call in ſuch caſes as theſe for proofs: I rather appeal to every man's own conſciouſneſs, which, I think, ought to be eſteemed as an unexceptionable evidence in this debate. Will that ſuffer any one to believe, that when ſome part of his body is ſeared with a hot iron, and he thereupon feels great pain, that he does not feel that pain on account of ſuch burning, but that he ſhould at that very time have felt the ſame pain, though he had not been burned at all? When you move a limb as you have a mind, and this is done immediately, with ſuch force, in ſuch a direction, as long continued, and as far as you would have it; and this motion is again quieted, and the limb reſts juſts as you pleaſe, Can any one

believe, that the body performs all this ſpontaneouſly without the influence of the mind? Have you not remarked, how they whoſe hands or feet are benummed, do preſently either handle, rub or twitch the part affected, as if by ſo doing they meant to rouze the ſoul to ſenſation? Have you not obſerved, that paralyticks, when they are firſt attacked, exert all their powers, and ſtrive with their whole might to ſtir up motion in the part aggrieved? Being fully convinced, that they could have done this, whenever they liked, before the diſeaſe came upon them; they wonder therefore, not having had experience of ſuch a calamity before, that their limbs will not do as they would have them; and are almoſt ready to believe, that they are not their own limbs. Whoever conſiders all theſe things without prepoſſeſſion, will, I fancy, ſee more plainly than it can be ſhewn by any explanation, what weight they have in

this

this affair; and perhaps will doubt, as well as I do, whether this laſt creature of the imagination is not as unlike to real nature, as that which juſt before ſprung from the brain of ſome diſtinguiſhed philoſopher.

But this diverſity of fiction, with which authors have amuſed themſelves on this ſubject, has almoſt led me from my purpoſe. That I may not therefore tire you with what I have further to ſay, I ſhall paſs over other particulars, and ſpeak only to thoſe which the ſimple and exact contemplation of the human œconomy teaches me properly to belong to the mutual intercourſes of ſoul and body. But you muſt not here expect that I pretend to unfold to you the perfect quality of that commerce, or to ſhew you on what foundation it is built, or how the interchanges are made between the one and the other: for I frankly acknowledge, and declare

openly, that I neither comprehend, or fully underſtand theſe matters; nay, I even deſpair of their being ever thoroughly underſtood by any one; neither would I have you hope that I ſhall invent ſome new ſimilitude, which may be better adapted to this purpoſe, and with it make a flouriſh, where I am not able to give a clear explication. For though I own ſimilies are of great uſe in giving a diſtinct idea of things, yet great prudence is required in ſelecting ſuch, as are every way fit, and likewiſe to apply them with juſt limitations. Beſides, I can by no means ſee, what ſervice they can be of, or how they can with propriety be admitted in ſuch things as are in their very natures ſo ſingular and uncommon. Where apt ſimilitudes cannot be found, ſuch as are otherwiſe breed confuſion; as it has been too often experienced in the ſubject now under conſideration.

I ſhall

I ſhall only therefore faithfully relate to you the laws which reſtrain both body and mind, while they are united; what and how extenſive the power is, which each has over its companion; and the limits that have been prefixed on both ſides to the exerciſe of it; juſt as diligent obſervation diſcloſes theſe things to me.

But here, at my ſetting out, I muſt beg that you will grant me this one point, to wit, that all thoſe things which are ſo tranſacted in man, as to have ariſen from thought, or a previous intention, ſhall be eſteemed to belong to the mind; and on the other hand, that thoſe in which there is any thing of motion, or of ſuch other properties as diſtinguiſh corporeal nature, be attributed to the body. Which, as I perceive, you readily aſſent to, I ſhall firſt treat of that ſpecies of their cohabitation, which obtains only, when both

body and mind are in their full vigour, and free from every ailment; and on that account may be ſtiled their ordinary ſtate: for this is vaſtly different from that ſtate which prevails when either of them is conſiderably diſordered.

Indeed when a quiet mind is in a ſound body, their mutual commerce is ſo limited, that the body communicates with the mind in ſome particular part only, namely, in that part where the ſenſes and voluntary motions are performed. In other parts it is its own maſter, manages its own affairs by itſelf, and owns no obedience to the mind. Hence, in the human compoſition, there are two orders of functions, one kind of which are of ſuch a nature, that it is manifeſt they belong both to body and mind: as when they are ſo exerciſed in the body as the mind would have them, or exiſt in the

mind

mind by means of ſome alterations in the ſtate of the body. Others, on the contrary, and thoſe of greater moment too, whether you regard their number or their uſe, are merely corporeal, and ſo far removed from the mind, that they are exerciſed, not only without her orders, but alſo without her perceiving them; without her being privy to what is tranſacted, and even when ſhe is much averſe to it. Every body knows, that to this claſs all the actions, which phyſicians call vital and natural, ought to be referred. For, whether we will or not, the heart receives the blood and expells it again; the pulſe beats, the veins carry the blood back to the heart; the juices circulate, digeſtion advances, nutrition is performed, and many other things of the like ſort are done, and keep on their courſe and harmony even in time of ſleep; when the mind knows nothing of the body, nothing of what is

going

going forward in it, or even of her ownſelf; nor will theſe functions be quickened, retarded or ſuſpended by the moſt powerful efforts that the will can exert. And ſuch is the nature of this latter rank of functions.

But with reſpect to the firſt ſort that I mentioned, I would by no means have you imagine, that they are wholly at the beck of the mind, or that in the exerciſe of all of that ſort, the mind ſits as it were at the helm to command, and that the body has nothing to do but to obey: for truly here alſo their authority is divided. The will indeed preſides over muſcular motion, and governs it with ſo full a ſway, that ſhe excites, alters, and ends it at her pleaſure. But has ſhe the ſame power over the ſenſes? So far from it, that in them the body ſeems to be the agent, and the mind to be paſſive; and that, to ſpeak with propriety, we ought to ſay,

ſay, that here the former commands, and the latter obeys. The mind indeed, when ſhe pleaſes, can open or ſhut an eye; can turn it towards or from an object by the aſſiſtance of the muſcles: but when once the object reaches the eye, ſhe cannot chooſe but ſee it; nor can ſhe view it in any other form than that in which the eye repreſents it. How frequently do hunger, thirſt, the irritations to excretion (which we juſtly reckon among the ſenſes) interrupt, diſturb, and moſt cruelly torture the mind? when ſhe would willingly be at reſt from their importunities, when ſhe is deep in the contemplation of ſome certain matter, and while the external ſenſes are, as it were, laid faſt aſleep. How troubleſome is it to her to be moleſted by many unſuitable imaginations, which the body often ſuggeſts? How difficult to ſuppreſs them when they ariſe, and to hinder them from doing ſo perpetually.

This

This being the true ſtate of the caſe, I may, without heſitation, affirm, that the mind is not only as much, but even more, governed by the body, than the body is by the mind. For whether I conſider the nature of the ſenſes, as being of a far more noble rank than corporal motion; or whether I reflect, that part of the body only is put in motion by the mind, while the inſtruments of ſenſation are diffuſed almoſt through the whole human frame; or, laſtly, whether I reckon up the many things that the body does of itſelf, without either the orders or help of the mind; and, on the other hand, how little it is (one may ſay almoſt nothing) that the mind effects without the body; I am almoſt brought to doubt, whether the ſoul, while it is joined to the body, would ever begin to think, unleſs it was firſt excited thereto by ſome repreſentation from the organs of the ſenſes. All theſe particulars being well

well weighed, and compared with one another, ſeem not only to permit, but even to require, me to be of the above opinion. And, I hope, what I have ſaid concerning this ordinary ſtate of union between ſoul and body will be thought abundantly ſufficient.

I ſhall therefore proceed to the other which is obſerved to prevail when any diſorder happens to either, or to both theſe aſſociates. For if the afflicted and convulſed condition of a commonwealth is widely different from that of a peaceable and tranquil one, there muſt alſo neceſſarily ariſe in man greater commotions when any part of him is much aggrieved; becauſe here there is a cloſer connection in the compoſitum, and each part conſpires with the reſt in ſtricter harmony.

Hence we may perceive in this diſturbed ſtate of man, that different laws take

take place, and that different limits are fixed to the commerce, command, obedience and mutual agency of these two allies. Why do I say different ones, when sometimes they are all quite destroyed? for neither mind nor body then keep themselves within any bounds, but, as if they were lawless, they both of them aim at, and indeed exercise tyranny over one another. Then you may affirm, that the mind can do what she pleases with the body, and the body with the mind. You may also affirm, that they can neither of them do any thing with the other. For inasmuch as there is no bodily function, no member, not one single particle of the body, but what a disturbed mind can turn and wind at her pleasure: so, on the other hand, there is not one faculty of the soul which a diseased body cannot disturb. But when things are in such a state on both sides, and neither mind nor body is master of itself,

or able to govern its own operations; that may be more properly called a ſtate of impotency; whereby each is rendered incapable either to exert or to check its own abilities as it ought to do.

Place before your eyes, gentlemen, (for this will not be hard to do, in an affair of which every man has experience in himſelf, and almoſt daily examples in others), place before your eyes, I ſay, the picture of a man fired with anger, or in great conſternation through fear; captivated by love, or hurried out of himſelf by any other violent paſſion: How totally is he unlike himſelf in his whole body! and how impotent of mind! He puts on another countenance, changes his bodily habit, varies his complexion, alters the common geſtures of his limbs; his muſcles are under no regulation, but act in contradiction to his will; whilſt he is ſhaken by tremors which he

he cannot check; the very motions of his heart and pulſe are different from what they are when natural. Digeſtion, nutrition, the circulation of the juices, ſecretions and excretions, in one word, the whole animal œconomy is thrown into confuſion. Now over the greateſt part of theſe tumults a tranquil mind has no power at all: how greatly therefore is her dominion extended when ſhe is thus diſturbed? if that can be called dominion, of which ſhe herſelf is not conſcious, and which is not able to reſtrain, even in thoſe very parts, that at other times do moſt readily obey her will.

This, nevertheleſs, is that moſt efficacious will to which they are wont to have recourſe, who think that the mind has an unlimited empire over every part and function of the body. A fine will truly! which, unleſs they place it out of the mind, they muſt neceſſarily

neceſſarily acknowledge, that ſhe ſometimes wills and unwills the ſame thing at the ſame inſtant; and, at other times, that ſhe does what ſhe would not do; at others, again, that ſhe cannot do what ſhe would. Beſides, we muſt by no means imagine, that the ſoul alone is endued with the power thus to affect the body by her own ſtorms and commotions; for that way, power, which ſo cloſe an alliance gives, is the cauſe that enables the body to ruſh with equal violence on the mind. Can any mortal upon earth, whilſt he is labouring under a ſevere fit of the gout or ſtone, retain ſuch a firmneſs of mind, as to be able to think freely and quietly on any ſubject, juſt as he could do if nothing at all ailed him? When the body is well, we can elude the anxiety that is apt to accompany diſagreeable thoughts many ways; but when uneaſineſs ſprings from corporeal complaints, ſtrive as

much as you pleaſe againſt it, that will not be remedied till the diſorders that occaſioned it are cured.

Canus Julius of old, when he certainly knew that he muſt very ſoon ſuffer death by Cæſar's orders, could keep his mind compoſed, could play at cheſs, could joke with his companions, and with the centurion, when called forth to execution; could comfort his weeping friends, and calmly act the part of a true philoſopher, even at the place of execution, and almoſt in his very laſt pangs. Nor is it wonderful that he could behave thus, when he had long got the better of the fear of death by the application of his mind to true wiſdom. Beſides, no bodily diſorder did then enervate it. But if Caligula could as eaſily have brought ſome diſeaſe on this man, as he could condemn him to die; if he could have diſordered his nervous ſyſtem, and ſtir-

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red up in him the common cauſes of melancholy, I am certain by that means he would more effectually have triumphed over ſuch extraordinary magnanimity, than he did by tortures. Why ſhould I mention the power of wine, or of a fever? A draught of wine touches the bodily organs only, and not the ſoul herſelf. A fever accelerates the motion of the blood, with which a quiet mind has nothing to do. But yet for all this, caſt your eyes on a drunken fellow; his mind is agitated by more unruly ſtorms than his body. And whenever a fever diſorders the brain, do not we perceive things, form imaginations, reaſon and judge, whether we will or no, in a manner wholly different from what we do, when we are in health. I paſs over an apoplexy, epilepſy, catalepſy, and other diſorders, which as they ſeize on that part of the body, which we ſtile the ſeat of the mind, do ſo oppreſs all her facul-

ties, that they ſeem to be entirely extinguiſhed: nor does ſhe herſelf at that time well know whether ſhe is in being or not. I omit many other inſtances, ſince there is no one ſo unſkilled in theſe matters, but that he muſt ſometimes feel, to his own great inconveniency, that he cannot think ſo freely, or reaſon ſo juſtly, in ſome diſpoſitions of body, as he can do in others.

But this one thing well deſerves our notice, to wit, That in whichſoever part of man a diſturbance firſt begins, it may not only with eaſe be transferred from thence to the other part, but being therein reinforced with additional ſtrength, it may recoil back on the part firſt affected, and there give a ruder ſhock than it did at its firſt onſet. And ſo, by paſſing and repaſſing, the tumult may riſe higher and higher, till at length it breaks out into ſuch a raging ferment that cannot, without great

great difficulty, be ſuppreſſed. This may be often ſeen in the diſorders of maniacs, melancholy perſons, and of thoſe which we call hipped; and even in ſome conſtitutions not at all diſeaſed.

Therefore if any one will but take a ſummary review of what I have alledged from clear and the moſt obvious remarks, I think it will be evident to him, that the body and mind are ſo conjoined in man, that when both are in tranquility, and in their moſt natural ſtate, they ſeem to carry on their mutual commerce in ſome parts only; but as oſten as there happens any conſiderable agitations, any great change in either of them, that change will ſooner or later affect the other part; and, by degrees, ſpread itſelf over the whole man.

But whenever I attempt to enquire into the quality of this wonderful con-

ſent, and take nature itſelf for my guide, without any regard to fiction, or to other mens hypotheſes, I always ſeem to diſcover ſomething particular and uncommon as well in the body as in the mind. Which whether any one will term the Inciter, the Impeller, or, with Hippocrates, the Ἐνορμων, or Ὁρμην; or whether he will chooſe to call it Impulſe or Incitation; it is indifferent to me by what name it is expreſſed, provided we agree about the thing ſignified by it. And by it I mean, that which is the ſpring from whence that violence flows, which is obſervable no leſs in the perturbations of the mind, than in thoſe of the body. And though in this reſpect both of them might be referred to one common head, as they are ſo alike in their principal faculty, to excite; nevertheleſs, you muſt all perceive, that as one is ſeated in the ſoul, and the other in the body, they ought not to be confounded.

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There is certainly in the mind ſomething which is different from the ordinary power of thinking, underſtanding, reaſoning, and judging; and, as I think, different likewiſe from that which prevails in calm volition, which yet is not wholly devoid of thought. While this is in an undiſturbed ſtate, you might ſay, there was in reality no ſuch thing belonging to the mind; becauſe it is then ſo wholly inactive. Yet, when once rouſed, it ſallies forth with an impetuoſity that is hard to be reſtrained. Now, if you view this in its origin, you will ſee, that it is nothing more than a bare thought; by which the mind repreſents to herſelf the idea of ſomething good or bad, advantageous or hurtful, either to herſelf or her own body; and therefore, as either lovely or hateful. But when this thought aſſociates to itſelf the idea of ſomething elſe, which is then alſo an object of conſideration; the mind

is inſtantly diſturbed, and, as it were, hurried out of itſelf; and then ſhe both thinks and does every thing diſorderly, and very different from what ſhe did before.

When a grammarian reads that Cicero called Piſo an Aſs, cannot he, without emotion, conſider the nature of that paltry term, quietly ſearch out and explain its original, together with its various meanings and applications? But when he knows this ſame term is thrown out by an enemy, as an inſult againſt himſelf, and then joins with it the idea of reproach, and an injured reputation, what diſturbance does it immediately give him? With what vehement guſts of paſſion is his mind toſſed from one irkſome feeling to another?

But what need is there of more examples when every man has too many ſuch

ſuch daily before his eyes? Beſides, the nature of my deſign forbids me to add others, whereby I might indeed more exactly limit, and more largely explain this matter, had that been the principal deſign of my undertaking.

I therefore now think it ſufficient to have put you in mind of this one example. If any one ſhould perchance think that the origin of this angry tumult, which I have been ſpeaking of, ſhould rather be ſought for in the body than in the mind, becauſe it ſo ſuddenly, and at the very inſtant that it begins to ariſe, manifeſts itſelf in the body alſo: be it obſerved, that ſuch a perſon is deceived by that incredible rapidity with which the mind communicates her grievances to her copartner, although that rapidity which may be obſerved in the exerciſe of the ſenſes and corporeal motions, is not a whit leſs than the former. Beſides, ſuch a

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one does not conſider, that all diſturbances of this kind take their riſe not from ſimple perception only, but require moreover ſome additional repreſentation of good or evil, which may be thought to be in the matter under conſideration. So that if there be the leaſt alteration made in the thing itſelf, as to time, place, the manner of perception, or other like circumſtances, the idea, which would have otherwiſe given great diſturbance, will give much leſs, ſometimes none at all, or perhaps excite quite contrary emotions. Wherefore as theſe things cannot ſo happen without thought, it is very clear, that they ought to be aſcribed to the mind, and not to the body.

But there is alſo in the body an Ἐνορμων, or ſomething that excites, bordering upon corporiety, and conſequently not within the mind. This is the chief part of a living body; and

and perhaps ſhould be called Life itſelf. This is the principle of motion in the members of a living creature. From hence flow all thoſe actions which the body produces ſpontaneouſly, when the mind is not conſcious of them. It is this alſo which cauſes thoſe palpitations and convulſive motions that are ſeen in the newly-diſſected and mangled limbs of living animals. By the intervention and aſſiſtance of this the organs of ſenſe and motion are animated to keep up the mutual commerce between the body and the mind. Finally, it is this exciter, together with its companion, that I juſt before placed in the mind, that when a man is greatly diſturbed, ravages with unbridled fury the whole human frame.

Now if we take notice of what paſſes both in ſound and diſeaſed bodies, it ſeems probable, that that power, which

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I term the exciter, has its ſeat in thoſe parts of man which the origin and diffuſion of the nerves form; and which, taken collectively, were they denominated the nervous man, I ſhould think them diſtinguiſhed by no improper appellation. For being ſpread through the whole body, and mingled with every particle of it, it would (could it be ſeparated from them) form a kind of human figure, like as the ſkeleton of man does. Beſides, this nervous ſyſtem is not leſs animated within by its own proper mover, than it animates the reſt of the corporeal fabrick, which it ſo intirely pervades. And, taken in this view, it exhibits, as it were, a man within man.

But the different nature of the motions, which are here exerciſed, requires us to conceive ſome farther kind of diviſion, even in this latter mover; whether it really conſiſts of two diſtinct

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ſyſtems or not; or whether it be two-fold at its ſource, and afterwards forms one compound; or whether it may have different endings; or finally, whether every diſtinction here depends upon the ſole variations of its principle, and of the laws of motion; which points we have not now time to diſcuſs.

This however is certain, that that part of this nervous man, in which both the motions of ſenſe, and thoſe of the will, are likewiſe carried on, has in a ſound ſtate of body an immediate correſpondence with the mind. For whatſoever it then does, the mind is conſcious of it, underſtands it, and ſometimes enjoins it to be done. So that when the former is affected, the mind feels too; and when the mind orders any thing, this in return readily obeys her. That therefore which is the Ἐνορμων, or exciter in that part, which

which we have entitled the nervous man, as it affects the mind by the organs of ſenſation, ſo it complies with her will alſo, in cauſing muſcular motion: and on this account may be ſtiled a kind of proxy, by whoſe mediation the mind keeps up her communication with the body, and the body with the mind.

But the other part, to which the functions, that I above called vital and natural, are committed, is confined to its own laws: but thoſe laws are in no wiſe derived from the ſoul: ſince, with regard to them, the former acts of itſelf; nor can the mind there directly either excite, change or put a ſtop to its movements. From whence it follows, that the incentive principle, which preſides here, is alſo its own maſter, and is chiefly diſtinguiſhed from its copartner, by being placed out of the

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power of the mind, and holding no communication with her in this part.

But that thoſe two principles of motion, which we diſcover in the body, as they have different relations to the mind, are therefore alſo different in themſelves, who will venture to affirm? This however is certain, and evinced by undoubted experiments, that their diverſity, if they have any, does not in the leaſt hinder their mutual conſent, or the transferring their ſeveral feelings from the one to the other. Hence, on the one hand, pain, which often cauſes a fever, is a clear proof to us, that whenever the ſenſitive part is much moleſted, that part likewiſe which governs the circulation of the juices, is alſo greatly diſturbed. And, on the other hand, the madneſs or loſs of reaſon, which a fever frequently occaſions, ſhews as evidently, to omit all other inſtances, that as often as this

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latter part ſuffers any enormous ſhocks in the body, that principle too, which animates the organs of ſenſe, is alſo thereby affected.

All which particulars, if any one will weigh ſeparately, and then diligently compare them together, he will eaſily comprehend how this limited conſent of body and mind, and the power of acting mutually on one another, which I have juſt now explained, do ſtray ſo widely from their juſt bounds, as ſoon as ever there ariſes any conſiderable commotion in either of them: to wit, becauſe this Ἡνοχμων, or firſt mover of the mind, which I ſpoke of above, has an immediate commerce with the inciting corporeal principle, that governs the animal functions. And the conſent alſo, which exiſts between this and the other part of this principle, which manages the reſt of the bodily movements, is not obſcure.

Whenever, therefore, there happens any remarkable conflict in the mind, muſt there not neceſſarily ariſe an agitation, not only in the organs of ſenſe, and the voluntary motions, but, by its force and duration, muſt it not alſo be ſpread through the whole body? The event would be the ſame if a tumult was firſt begun in the body: in whichſoever ſyſtem of it ſuch ſtorms were firſt blown up, if they proved either great or laſting, they muſt domineer univerſally.

And now, I think, I have ſaid more than ſufficient concerning both ſpecies of conſent, that are found to prevail between the body and the mind: but I judged it neceſſary to be ſomewhat more explicit than common on theſe matters, becauſe the chief weight of the management and cure, I have undertaken to explain, reſts on that foundation.

* But now, gentlemen, be not in pain, becauſe you perceive the greateſt part of the time I have to ſpeak in is expired; for what I ſhall further add does not require prolixity: ſince being now well prepared, you will eaſily conceive the full meaning of it.

You are all ſenſible, that they who by fit methods and rules can preſerve health in the poſſeſſors of it, and who can by the ſame means reſtore it again, after it has been impaired, are ſtiled Phyſicians. And therefore as the medical art has health for its object, it evidently follows, that whatever tends to keep the good, and to re-eſtabliſh that which has been decayed, muſt belong to their province:

* After all this learned and judicious author has ſaid on this point, I think (with the late Dr. Whytt of Edinburgh) that both the animal and vital motions are beſt deduced from the ſentient principle, even allowing that we are ignorant what that principle is.

it being incumbent on them to be thoroughly acquainted with every assistant thereto, which nature affords; and moreover wisely to apply each particular to the particular exigences of their art.

Now although this business may not so directly regard the whole man, as it does his body, yet since it regards a body that has a soul intimately connected with it, and which, on account of this close connection, is ever acting on its associate, and its associate on it; a physician may indeed in his thoughts abstract the body from the mind, and consider it separately, to avoid confusion of ideas; but in the execution of his office, when he has to do with the whole man, being a compound of body and mind, if he directs all his assistance to the body only, without any regard to the mind, he, in reality, will often do little towards curing his patient,

tient, and will either quite miſs his aim, or at leaſt omit ſome important part of the things neceſſary for that purpoſe. For in that ſociety and conſent, which paſſes between the conſtituents of man, there is ſo great a power of acting, that they not only can affect each the other, but can even change each other's condition from good to bad, and from bad to good again; inſomuch that the mind very frequently brings diſorders on a ſound body, or mends a diſeaſed one: and the body in its turn not rarely diſcompoſes a quiet mind, and quiets a diſturbed one.

As this is true, I think it very clear, that the phyſician, when he is preſcribing, ought not ſo entirely to forget the mind of his patient, as to give it no part of his attention; but that he ſhould alſo obſerve, whether he might not, by altering the ſtate of the body, ſometimes likewiſe help the mind thereby.

by. And further, whether he could not find the cauſe of the diſorder, that afflicted the body, and even the cure of it, in the mind, it remains therefore for us to conſider, what is the particular duty or office of phyſicians with reſpect to the cure of the mind.

When therefore I traverſe in my imagination the immenſe field of medical practice, I ſeem to diſcover two particular ſeaſons and exigences, which appear to demand the care and management of a phyſician in the cure of the mind, more than that of any other art or ſcience. And I conjecture on that account, that every thing relating thereto may be fitly comprehended under the ſame number of heads. One of thoſe ſeaſons or exigences is, when the mind is diſordered by a bad conſtitution of the body, or when ſhe may be cured by ſuch remedies as alter

the ſtate of the body, though the diſeaſe originally ſprung from herſelf. The other is when the mind is the occaſion of corporeal illneſs, or when a diſorder of the body may be cured by applications to the mind. In the firſt of theſe the mind is governed by the body; in the other the body is governed by the mind. My intention at firſt was to have explained each of theſe caſes to you at this time: but I perceive, that both the copiouſneſs of the ſubject, and the pleaſure I have found in treating of it, have detained me too long. Wherefore I muſt alter my deſign, and wholly omit the latter part, though it be the chief; for it is fraught with ſo many, and ſuch weighty conſiderations, as would require a longer diſcourſe than I am either willing to try your patience with, or you perhaps would patiently hear. I ſhall therefore ſpeak only to the firſt, in which the phyſician, while he takes care of the

the body, ought to endeavour by ſo doing to benefit the mind alſo. Since what properly belongs to that head may be contracted into a narrow compaſs.

I muſt confeſs indeed, that at the firſt view it may ſeem to ſome people, and that not without an appearance of truth, that the phyſician who undertakes to do this, intrudes on another man's province; and, as if he had not buſineſs enough of his own, raſhly arrogates to himſelf what belongs to philoſophers only. But if after diligent enquiry any one will object this to us, let him obſerve, that a cure of this kind ought rather to be called a cure of the body, than a cure of the mind. But yet ſuch is the nature of this cure, that when the body is altered according to the rules of medicine, the mind by thoſe very means receives benefit likewiſe. And this is the reaſon why I in-

title this, A Diſcourſe on the Management and Cure of the Diſorders of the Mind by Application to the Body. But if this excuſe will not be admitted, gentlemen of the faculty, let us refrain intirely from meddling with mental infirmities: let the poſſeſſors of wiſdom reſerve the whole management of thoſe in every inſtance to themſelves alone. We ſhall not on that account want buſineſs, while there are yet remaining ſo great a number of bodily diſtempers. But let them alſo be reſtrained by the ſame laws which they preſcribe to us. Let them not allow themſelves to plough with our heifer, though it may poſſibly happen that they cannot do their buſineſs with their own. If I am not deceived, they will be ſooner tired of the above conditions than we ſhall. They had better therefore, in a friendly manner, give up to phyſicians that part of the management of the mind which is

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placed in a juſt management of the body, to the end that by our joint endeavours the mind, that nobler part of us, may be rendered as perfect as poſſible. But what need is there for us to extort that by force which the greateſt philoſopher of his time, Deſcartes, of his own accord, not only yielded to us, but alſo affirmed to be our province, in the following terms: * "The mind (ſays he) is ſo dependant "on the temperament and diſpoſition "of the bodily organs, that if there "can be found any means to render "men wiſer and more ingenious, than "they have been hitherto, we ought "to believe, that ſuch a method ought "to be ſought for from the aſſiſtance "which medicine may afford for that "purpoſe."

If therefore the mind be found in a ſound body, the phyſician will preſerve

* In his Diſſertation concerning Method.

this

this ſoundneſs to the mind by keeping the body firm and free from diſorders, by the ſalutary precepts of ὑγιεινη, or the healing art. For ſince every ſmall alteration of the body, brought on by errors in diet, does often clog the mind; and ſince the mind cannot always act with the ſame facility, whether a man's ſituation be in a moiſt or dry air; whether he eats much or little; drinks wine or water; takes ſhort or indulges long ſleep; it is certainly the buſineſs of phyſicians to point out the proper choice, order and method to be obſerved by particular perſons with reſpect to air, diet, bodily exerciſe, and the other things that are neceſſary to health, in order to keep the mind in continual vigour, and in an uninterrupted ſerenity.

And although ſome men may be found of ſo happy a frame, both of body and mind, as to be able to bear

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all theſe things promiſcuouſly without damage; and who on that account are not obliged to live by rule, nor need a phyſician at all; unleſs it be to admoniſh them, that ſome have repented too late for having confided in their own ſtrength more than they ought to have done, and further than ſuch ſtrength could bear them out; yet among numbers of men there are but few of this ſort. On the other hand we find far more; eſpecially among thoſe who prefer the improvement of their mind before that of their body; and who, being of a more delicate caſt, muſt either take an exact care of their health, or elſe they will never be long able to purſue their ſtudies cloſely without many and great annoyances.

Beſides there ſometimes happen very urgent occaſions which oblige men to apply cloſely, and to protract their ſtudies beyond what they can well bear.

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In which caſe, if they do not take care to recruit their body by medical aid, it will flag under the infirmity brought on by ſuch application. Or elſe being quite broke down with labour will deſert the mind in the midſt of her employment.

But if any one ſhould imagine, that ſuch kind of ailments are not ſo dangerous as to ſtand in need of the help of phyſic, ſince by deſiſting and reſt after ſuch application (which the very fatigue and uneaſineſs, ariſing from it, will oblige them to take) the vigour of the mind uſually returns of itſelf: let ſuch a one alſo remember, that matters ſometimes fall out otherwiſe, and that there are not wanting examples of perſons, who by prolonging their ſtudies too much, and at the ſame time neglecting all care of their bodies, have at length ſo enervated their minds, and blunted the edge of their underſtanding,

ing, as to have become downright ideots.

Upon the whole, the nature of mental operations is ſuch, that moſt of them want ſome kind of aſſiſtance from the body, either that matter for thinking, or inſtruments by which the mind may effect her purpoſes, may be ſupplied from thence. But if any one think that ſome of theſe operations require no help at all from the body, this nevertheleſs remains inconteſtable, that a due and ſpirited execution of theſe, or any others, may be greatly hindered by the influences of the body. From whence it follows, that by how much the more perfect a man's bodily health is, with ſo much the more readineſs and accuracy he will execute all the operations of the mind.

For unleſs we will aſſert that the ſingular conformation of each particular part

part of the body, which is ſubject to the power of the mind, happened to them wholly fortuitouſly; and that the divine conſtruction, which we ſo much admire in them, is more for ornament than for uſe; and, laſtly, however they had been put together, that the mind could have uſed them as readily as ſhe does now: unleſs we will aſſert all this (I ſay) we muſt neceſſarily own, that in that kind of actions, which the mind performs by means of corporeal inſtruments, ſhe is not ſo entirely maſter of them, but that ſhe may be either much hindered, or much forwarded in them, by the different fitneſs or unfitneſs of thoſe inſtruments.

Nor indeed is the nature of thoſe perceptions, which the mind receives from the body, in any wiſe different: nay even the condition of the organs being altered, ought rather to have more power over them: as in this

commerce

commerce it is moſt likely the mind is rather paſſive than active. Which of us does not frequently experience in himſelf, that the ſame object, at different times, is differently repreſented to him; now in this manner, now in another, according as the organ of ſenſe, which makes the repreſentation, is in a different condition? What difference does either age or diſeaſe occaſion in our ſenſe of taſting? Thoſe things which were nauſeous to an infant, are oftentimes moſt grateful to the ſame perſon when grown up: and phyſicians ſee daily that drinks, which were extremely pleaſing to people in a fever, become quite nauſeous, when the fever has left them, and agreeable again if the fever returns. There is not one of the external ſenſes, which cannot give every man, that attends to what paſſes within himſelf, many and indiſputable proofs of this matter. And, to omit other inſtances, dreams

and

and ravings evince, that the internal ſenſes are liable to the ſame diverſity. But the following particular is moſt worthy to be remarked, to wit, that the organs of the body have ſo great an aſcendant over the mind, that they ſometimes deceive her, even when ſhe is conſcious of the deceit; and affect her with the feeling of things, as if they were preſent, when ſhe very well knows they are not ſo; and therefore cannot in reality be felt by her. This they frequently experience to their own great ſorrow, who though they were born ſound, and for ſome time enjoyed the uſe of all their members, have by ſome misfortune been afterwards deprived of ſome of them. Now though ſuch perſons are too well convinced of their loſs, yet that moſt firm perſuaſion which they have of it, cannot hinder them from fancying that they every now and then feel pain in that part which they are ſure they want. And

they aſſert moreover, that ſuch pain is as intenſe, and as diſtinct alſo, as if they were in poſſeſſion of the limb, and had never been without it. What a fallacy is here! and as we can by no means aſcribe the cauſe of it to the mind, we muſt attribute it to the body.

Laſtly, If ever the mind is able to tranſact any thing ſo intirely within herſelf, that ſuch tranſaction becomes properly her own, and will not admit of any thing corporeal in it: this, nevertheleſs, is beyond all doubt, that, even in ſuch kind of actions, the different condition of the body will have ſome influence. I will not here mention, that it is very difficult to comprehend how any ſeries and continuation of thoughts can be connected together, unleſs either the external ſenſes, or the memory, or the imagination (of which, to ſay no more, the body claims to itſelf the greateſt ſhare) continually ſup-

plied ideas. This one obſervation is ſufficient to convince us of the fore-mentioned difficulty, that when perſons are awake the mind and body perpetually communicate with each other; and one or other of them is every moment acting on its aſſociate. On which account very few are to be found who can ſo abſtract their mind from their body, that the mind ſhall be able to think alone of herſelf, as if ſhe were in a ſtate of ſolitude, and ſeparated from every interchange of their mutual commerce. The body is very often interrupting moſt men, ſo that they cannot long together continue fixed in their meditations on any one ſubject. Yet every one may eaſily diſcern, that he can do this much more readily at ſome times, than he can at others; and that according to his own various uſe of the common neceſſaries of life. And that it is then more than ordinarily difficult to him, when the body

body has been diſordered by any exceſs: but the leaſt difficult of all, when, by a proper method of living, the whole animal œconomy hath been ſet in order, and brought to a ſtate of perfect health.

Which things, if any one weigh accurately, I think he can have no doubt, but that when a phyſician by his art procures compleat health to the body, he by the ſame means likewiſe does great ſervice to the mind; and at once improves and perfects all her operations.

But though that part of the phyſician's office is ſeldom thought of, yet it is very manifeſt, that it ought not to be held in little eſteem, or to be wholly neglected; and chiefly on this account, that it not only conduces to mens good underſtanding (the want of which many quietly ſubmit to,

without any great inconvenience to themſelves, or damage to the community), but more eſpecially to their good morals. And therefore one of the antient philoſophers affirmed, with no leſs wiſdom than truth, * "That "when the body is in health, the "mind is improving; and that there-"fore it becomes every man of good "ſenſe to take care of his health. For "if the body be aggrieved, the mind "cannot proceed with chearfulneſs in "the ways of virtue." There is no one indeed, who profeſſeth to teach morality, but freely owns, that both the virtues and vices, which men are given to, flow in a great meaſure from their paſſions. Or if ſome few ſpring up here and there from any other ſource, they hold likewiſe, that thoſe alſo are much heightened by the

* See the Epiſtle of Democritus (or of ſome other Author) on the Nature of Man, amongſt the Works of Hippocrates.

paſſions.

paſſions. But as thoſe very paſſions ariſe from the exciting power, which I have ſhewn above to reſide in the mind; and as there is ſo thorough and conſtant a conſent between it and the corporeal principle of motion, can any one then doubt, whether the phyſician, while by a proper uſe of the neceſſaries of life, he ſometimes renders this Ἐνορμων, this bodily exciter ſtronger and more briſk, and at other times, when it is too vehement, moderates and lowers it; though he then acts on the body only; can he in this caſe doubt, I ſay, whether the phyſician is void of all ability to direct and govern thoſe ſallies of the mind alſo, which are the ſource of ſo much good and evil? Which of you, gentlemen, is ignorant, that venereal inclinations are either inflamed or extinguiſhed by different meats and drinks, by different temperaments of the air, which prevail in the different ſeaſons

of the year, and even by ſmells alone? Which of you does not know the wonderful efficacy of wine over the paſſions, either to excite, check, or conquer them? Common obſervation teacheth us, that the diſpoſitions both of men and beaſts become ſavage and cruel by feeding on blood; and by the uſe of a vegetable diet are rendered gentle and tame. Wherefore it is alſo probable, that thoſe men of fortune who indulge their palates and appetites in every kind of food which luxury hath deviſed, and who accuſtom their children from their early youth to the ſame intemperance, do thereby frame to themſelves and their poſterity very great obſtacles to virtue, and increaſe the incentives to vice alſo. Which vices they are ſo much the leſs able to reſiſt, as they are foſtered by incontinence, and receive additional ſtrength from a laſcivious body.

Why

Why then may we not tread in the footſteps of the ſages who are gone before us? ſuch as Pythagoras, Plato, and ſome antient philoſophers, who therefore made the rules of diet a part of their diſcipline, that by ſubjecting the body to certain laws, they might aſſiſt the mind in the acquiſition of virtue. The ſame was the opinion of thoſe legiſlators of old who never neglected to forbid the uſe of certain meats and drinks, when they gave directions about regimen; and eſpecially about ſuch as was proper to be obſerved in the bringing up of children. For though they might have many reaſons for ſo doing, ſome one, ſome another, yet I conjecture, that, among many, this was the principal, that by keeping their ſubjects from intemperance, and to ſtrict rules in eating and drinking, they might render their minds better, and more readily diſpoſed to ſhun vice, and

practiſe virtue. Surely Plato in his commonwealth had nothing elſe in view when he confined the uſe of wine by ſo many reſtrictions, as ſcarcely to allow it to any beſides the ſick. For, after having thoroughly diſcuſſed that point, he did not heſitate to conclude in the following terms: * "I ſhould "much more approve (ſaid he) of the "Carthaginian law, than of the Cuſ- "tom of the Cretians and Lacede- "monians; as by that law every Car- "thaginian was forbidden even to taſte "wine while he was in the camp; "and at that time was allowed water "only for his drink. I would never "(adds he) ſuffer ſervants to taſte it "in the city, nor magiſtrates for "the whole year they continued in "their office: nor præfects, nor judges "when they were engaged in their "proper buſineſs; nor, in fine, any

* At the end of his ſecond Dialogue concerning Laws.

"other

" other perſon that was going to con-
" ſider on any matter of moment;
" yea, farther, that no man whatſo-
" ever ſhould uſe it in the day-time,
" unleſs on account of ſome diſeaſe,
" or ſtrong bodily labour; nor an huſ-
" band or wife in the night, when
" they were about to enter on the act
" of procreation. Many other caſes
" might be mentioned in which men
" of ſound minds, and of a regular
" behaviour, ought not to drink wine
" at all."

But as theſe things are ſo clear in themſelves it would be ſuperfluous to add any thing more concerning them. It is of much greater moment to conſider thoſe differences which diſtinguiſh ſound or healthful bodies from one another. Phyſicians call them Conſtitutions or Temperaments: of which, as there is ſcarce a leſs variety among men, than there is of faces, ſo truly their

their influence over the mind is very great. For every individual body reflects a ſort of ſelf-likeneſs on its own mind; for which reaſon the mental operations vary in different men, according to their different conſtitutions; and thence comes the proverb, "As "the temperament, ſo the manners."

Wherefore, if every particular conſtitution has its own diſtinguiſhing characteriſtic, the hot conſtitution its own peculiar texture of the juices, its own ſpecific courſe of their circulation, and the other corporeal operations; and all theſe are different in a cold conſtitution, and again different in a dry and moiſt temperament; ſo, truly, the like variety is occaſioned by them in the qualifications of the mind. You muſt not therefore hope to find in every conſtition an equal quickneſs of apprehenſion, exactneſs of judgment, ſharpneſs of penetration, ſteadineſs of attention,

attention, ſtrength of memory, or livelineſs of fancy. You will in vain ſeek for a ſameneſs in their propenſities, in their ſtudies, in their virtues or their vices. As their bodies are diverſified, ſo are all the abovementioned matters different in different minds.

And this truth every one readily aſſents to, as it ſhews itſelf daily in common life by innumerable examples. But whether the firſt origin of this diverſity ought to be deduced from the body, or from the mind, is a diſputable point, and a point too extenſive and important for me now to attempt the explanation of, much leſs to decide. Yet will I venture to affirm, that whenever I compare the compoſition of the body, which is formed out of ſo many and ſuch various materials, with the great ſimplicity which it becomes us to conceive in the mind, it ſeems to me much more credible, that the principal

ſeat

ſeat of thoſe diverſities (I will not ſay the only one) is placed in that part, which is naturally ſo compounded, than in that which we believe to be altogether ſimple. But that I may not wander too far from my ſubject, I will act impartially, and take a middle track between theſe different opinions, by granting that the mind has here as great a ſhare as the body: for they who think that the body ſhould not be at all regarded here, do not, I fancy, much reflect, how often the faculties and temper of the mind change, when either age or diſeaſe or the like cauſes have altered the conſtitution of the body.

Therefore I think it plain, that a philoſopher cannot well proceed, either to get acquainted with the different diſpoſitions of different people, or to model them in a proper manner by his diſcipline, when known, without ſome aſſiſtance from the phyſician. For who beſides

beſides the phyſician can explain the temperament of each individual? Who beſides him can indicate the turn of mind proper to ſuch a temperament? Who elſe can point out the paſſions, deſires and vices (which are not always the ſame, nor equally violent) men of different conſtitutions are particularly given to? For as you cannot find all ſorts of fruit, or every kind of tree in every field, ſo neither do all virtues or all vices ſpring up in the ſame habit of body. There is ſomething of good, and ſomething of bad, in every one; but different in each individual.

People of that conſtitution, which goes by the name of Sanguine, are of a docile, quick, generous, and pliant temper; but they are likewiſe careleſs, imprudent, inconſtant, intemperant, and uncontroulable in their purſuit of pleaſures.

In

In the Melancholy, every turn is oppoſite to thoſe abovementioned. They have a ſlowneſs of underſtanding; but by taking time to pry into the bottom of things, become men of moſt deep penetration. Their attention is indefatigable; they perſevere in their undertakings; are prudent beyond meaſure; they are covetous, ſuſpicious, and have bents of mind, not haſty or ſudden indeed, but yet ſcarce alterable.

We praiſe in the Choleric their natural ſharpneſs, warmth of imagination, ardent alacrity in taking pains, and ſteadineſs in their purſuits. But we are ſorry alſo to perceive, annexed to theſe good gifts of nature, a raſhneſs that is prepared to attempt any thing, a cruelty in their anger, and an intolerable pride.

Finally, Why ſhould I diſturb the drowſy Phlegmatics? who being ever in

in a doze, and aimleſs, are juſtly ſaid to live for their bellies alone.

Now, gentlemen, do you think it a matter of ſmall moment, whether the philoſopher learns the nature of theſe things from the phyſician or not, in order to obtain a thorough knowledge both of his own, and of their conſtitutions alſo, whom he undertakes to inſtruct, that ſo he may be able to diſcover what there is of good or bad in them, what ought to be cultivated and cheriſhed, or what ſhould be ſuppreſſed or eradicated? If ye are of that opinion, you may as well ſay, that every plant will thrive with the ſame culture, and that one remedy will cure all diſorders.

But I will ſuppoſe, that theſe things are not of the weight that is here pretended; and may be eaſily diſcovered by a diligent obſerver, without having any recourſe to the phyſician;

cian; yet ſtill, for all this, I muſt be of opinion, that if any remedy is to be found that can cure the conſtitutional faults and infirmities of the mind (if we expect it from human aid) it muſt come from the phyſician, or no one.

Not but that I would allow reaſoning, precepts, advice, harſh remonſtrances, and a diligent and ſtrict diſcipline, each their proper efficacy and benefit: they often have great influence in reſtraining vices from getting a head; but when by long cuſtom they are become habitual, they can ſcarce be ſo entirely weeded out, but they will ſprout again and again; the root, that is ſo deeply fixed, muſt be plucked clean up; for if it remain, though you deſtroy the blade, as often as you pleaſe, a freſh crop will always grow out again.

When,

When, therefore, they, whoſe office it is to bring men to a better way of living, very rarely think of ſuch remedies; or if any are perſuaded of their uſefulneſs, yet they ſeldom apply them with that diligence which they deſerve: thence it is no longer a wonder, as the conſtitution of body ſtands in oppoſition to them, that their endeavours prove ſo often vain and ineffectual; and that even the diſcipline of Socrates could not prevail over one Alcibiades.

As there is in every temperament ſomething amiſs, which, if it be permitted to increaſe, may prove hurtful, it is certainly the buſineſs of a phyſician, both by a juſt regulation of the neceſſaries of life, and by other means, to check whatſoever is redundant, leſt by that health ſhould be deſtroyed. But, by doing that, may he not alſo cure thoſe diſorders of the mind that ſprung from the ſame cauſe? What do

I ſay? Can their cure be hoped for from any other quarter?

When a drunken fellow blindly abandons himſelf to luſt, or ruſhes headlong into any other vice, would you attempt to reaſon ſuch a man into what is right, or reclaim him by force of argument, while his brain is diſordered by the fumes of liquor? Would you not rather try to remove from him the cauſe of drunkenneſs, and get him aſleep as ſoon as poſſible, that thereby the fumes of wine might be diſperſed, and the cauſe of his madneſs taken away? And afterwards, when he was come to himſelf again, would you try, by laying your commands upon him, ſo to change his mind, as to make him refrain from all other wickedneſs, even when he ſhould be drunk at any other time? Or would not you ſooner take care, that he might not

not be ſo overcharged with wine for the future? I conjecture every one ſees, that the labour, which in ſuch caſes we beſtow on the body, is likely to be moſt ſucceſsful; ſince whenever the mind is thrown off her balance by corporeal diſturbance, ſhe is generally driven on even to fury. And does not the ſame hold good with regard to thoſe diſorders which are brought on the underſtanding, and on the will, by the different temperaments? I own it is very difficult to alter theſe; but ſtill it is more difficult, while they remain unchanged, to impreſs new diſpoſitions on the mind. But diſorders ſhould not be deprived of medical help, becauſe they are hard to be cured. Moreover, though it is a laborious taſk, yet it is not quite out of the reach of art, to bend a conſtitution in ſome meaſure, or at leaſt ſo to moderate it, that it may be kept within due bounds; provided patients would be as diligent

and aſſiduous as they ought to be in the uſe of means proper for ſuch purpoſes.

We daily ſee that by age or ſickneſs, and ſometimes by altering their manner of living, conſtitutions are many times changed: Why then may not phyſicians effect the ſame changes by their art? It is well known, that faults, to which the conſtitution is prone, are often heightened by an improper regimen; and ſometimes occaſion great diſorders. Too great a fulneſs of blood adds vehemency to moſt of them. Who then will venture to deny, that there are remedies of ſuch power, that though they do not, when they are uſed, induce a new nature, can nevertheleſs take away what is redundant, and pacify what is too furious? But ſince exceſs in particular temperaments is the matter which chiefly hurts the mind, diſturbs

diſturbs and dulls the intellect, inclines the will to vice, and retards her in the purſuit of good, I think from theſe inſtances it is as clear as poſſible, that the aſſiſtance which is ſought for from medicine, to remove ſuch clogs of the underſtanding, is not only not trifling, and of ſmall moment, but, on the contrary, of very great importance. And if, gentlemen, you will allow authority any influence, in the point we are diſcuſſing, let that of Galen ſuffice for all other; he having been both an eminent philoſopher, as well as a phyſician of the firſt rank. When he treats of this ſubject, he does not ſcruple to declare his ſentiments in the boldeſt manner: "* Let them (ſays he) at length return "to their wits again, and conſult me, "who are unwilling to grant, that by "diet ſome may be rendered more

* Cap. ix. of the book that proves the manners of men to be ſubſervient to their different conſtitutions.

" temperate, or more diſſolute, more " incontinent or more modeſt, more " daring or timorous, more mild and " gentle, or more contentious and " quarrelſome. Let them (continues " he) conſult me, that they may learn " what to eat and drink; for thus they " will be beſt helped forward in the " improvement of moral philoſophy; " and, further yet, being rendered of " a more penetrating judgment, of " ſounder memories, more deſirous of " learning, and of greater prudence; " they will proceed in a more rational " method towards the accompliſhment " of any thing that is excellent. And " beſides the rules of eating and drink- " ing, I will teach them what winds, " what kind of air, as alſo what cli- " mates they ought to chooſe, and " which to avoid."

But after all, I heartily wiſh that this branch of the healing art, from whence

whence we might hope for ſuch advantages to the human ſpecies, and ſo much credit and honour to phyſicians, was not ſo imperfect, as to be juſtly reckoned among thoſe that are almoſt quite neglected. For if we conſider the inſtructions which we now-a-days have concerning the difference of conſtitutions; they are delivered in ſo general a way, as to be of very little uſe to us; and they are beſides ſo very few, that a nut-ſhell would more eaſily hold the whole Iliad of Homer, than they could compriſe the infinite variety of matter with which this ſubject is pregnant. And although many and long diſputes have been carried on concerning the different qualities of the body and its parts, as they are found in every kind of temperament, and which conſtitute and diſtinguiſh it from every other; yet what remains on that ſubject is ſcarce ſufficiently aſcertained and limited to be of any great ſervice

in practice. Finally, Though a regular method of curing conſtitutional diſorders ought principally to have employed the endeavours of the faculty, we are ſorry to obſerve, that this part alſo of our art is more defective than any other. But to avoid being tedious, it is enough to have lightly touched on theſe matters. The ſkilful well know how many things are here wanting, which, if by diligent obſervation had been more accurately examined and explained, would no doubt have been moſt highly uſeful to the practitioner in his whole buſineſs, but chiefly in that part of it, concerning which I have been now treating.

Is it not a trite and common obſervation, that men, as they paſs through different ſtages of life, not only alter as to their bodies, but alſo more eſpecially in their minds? How unlike is the old man to what he was in his youthful

youthful days, and the youth to an infant, as to their underſtanding, reaſoning, judgment, memory, inclinations, manners and inſtincts? How much does one ſex vary from the other? Compare people of different nations and countries together; here alſo you will find an incredible difference in the faculties of their minds, and in their diſpoſitions. The Engliſh, the Spaniards, the Italians, the French, and men of every country, are ſtamped with their own particular ſignatures, and they all have characteriſtic virtues and vices. * Scythia hath given the world but one philoſopher, Athens many. Again, the greateſt part of the Abderiti are weak of underſtanding; but among the Athenians few are ſo. Plato was of opinion, that thoſe differences ought in part to be aſcribed to to the difference of their air and ſoil,

* Galen in the book juſt before cited.

For

For (he ſays) * "When Minerva built "Athens, ſhe choſe a ſituation, which "on account of the excellency of its "air, would produce people of the "beſt ſenſe and underſtanding. And "that this brave and wiſe goddeſs "thought ſuch a climate ought to be "ſelected, as would bring forth a race "of men reſembling herſelf." How different is the man who has been brought up effeminate and tender, from one that has been brought up rough and hardy? and eſpecially if they have been both uſed to ſuch various methods from their childhood? What a change for the worſe is ſometimes brought on the mind of the ſame perſon even while he keeps his ſenſes, by diſorders of the body? You might almoſt doubt, whether he be the ſame man or no. And this, even by the vulgar, and ſometimes with reaſon too, is accounted

* Plato in his Timæus.

a bad

a bad omen; and, on the contrary, a good one, when the ſick becomes his own man again. In a word, how widely different do you ſometimes find the diſpoſitions, the manners, the propenſions of thoſe who are recovering from ſickneſs, but have not quite regained their former ſtrength, from what they were, when they enjoyed perfect health? inſomuch that they have been almoſt ignorant of and ſtrangers to themſelves. I have known ſome to whom from the ſame cauſe their haſty anger has been ſo troubleſome, that they have even loathed themſelves on that account, yet could not by any means get the better of their continual peeviſhneſs: and when at length they had regained their former good temper, together with their ſtrength, have congratulated with themſelves more on this account, than on the recovery of their health.

But

But why have I brought all theſe inſtances? for this reaſon without doubt, gentlemen, that you may be fully convinced, that this vaſt diſſimilitude of diſpoſitions is in a great meaſure owing to the diverſity of temperaments; and that when phyſicians have gained a more perfect knowledge of their nature, then, and not till then, will they underſtand more exactly, what to do in thoſe caſes, explain them more clearly, and become more ſucceſsful in their cures.

I come now to thoſe ailments of the mind which are uſually and properly reckoned in the number of diſeaſes; and with which, when a man is affected, we ſay he is ſick. For although the affections of the mind abovementioned, have ſome right to be reckoned as diſorders; yet as no man is ſo happy as to be quite free from complaints of that ſort, therefore have they every where obtained

obtained a ſofter name; leſt we ſhould all be ſaid to be out of our wits. And truly where all are Polyphemi, who can upbraid another for having but one eye?

Indeed many of theſe diſorders of the mind ſo evidently take their riſe from a debilitated ſtate of body, that every one owns, it is the proper buſineſs of phyſicians to cure them. I ſpeak here of madneſs, melancholy, phrenſy, ravings cauſed by fevers, furores uterini, madneſs from the bite of animals, catalepſy, and the like: but as there is no diſpute or doubt about theſe, I ſhall ſay no more about them, leſt I ſhould ſeem to affect prolixity.

But I very often wonder, that every one readily acknowledges this whole claſs of maladies to belong even more than others to the medical province, when ſome manifeſt indiſpoſition of

body has preceded or accompanied them, and was thought to have brought on the diſorder in the mind, either becauſe the one immediately followed the other, or becauſe the body alſo was as violently, or even worſe, affected than the mind; or becauſe the evil hath ſuddenly ſpread itſelf over all the faculties of the mind; or alſo becauſe long obſervation hath taught us, that the mind is for the moſt part diſordered by ſuch bodily complaints: but when theſe conditions and circumſtances are wanting, though the diſeaſes are the ſame, yet people very rarely think of adviſing with a phyſician about them, till having tried many uſeleſs, not to ſay hurtful, methods to no purpoſe, the diſeaſes have taken ſuch deep root, that it became impoſſible to get the better of them. As if the cauſe of theſe complaints alſo could not be corporeal, though latent, or not common, or of ſuch a nature

ture as to produce an alteration in the body, that ſhewed itſelf by no other ſymptom but by diſordering the mind: or which by operating ſlowly, and by little and little, ſtole upon the body unobſerved.

Olaus Borrichius * relates, that a certain youth, naturally dull and of an heavy diſpoſition, could ſcarce learn any thing at all, though brought up under the ſame preceptor with his own brother, who had made great proficiency, but that being ſeiſed with a malignant fever, on the third day of his illneſs, after much raving talk, he began to diſcourſe with uncommon eloquence and erudition on the vanity of the world, the contempt of death, and of not being terrified at the diſſolution of the body, juſt as the moſt ſenſible man whatever could have done, and

* In the Hafmen's Medical Eſſays, by Thomas Bartholin, Vol. V. p. 162.

that without the leaſt trace of inſanity; inſomuch that another Seneca could not have excelled him: but that ſoon after he returned to his former ravings and died. Some perhaps may think, that this Μεταμορφωσις, this extraordinary change of his mind, ought to be attributed to ſome higher cauſe; and I will not go about to refute them, provided they in their turn will grant me that this perſon's mind was altered by a prior alteration of his body; and that the fever was equally the occaſion of his ſenſible as well as of his idle talk.

Some years ago I ſaw a woman who having been long and much oppreſſed with ſorrow for the diſſolute life of her huſband, was by the advice of ſome female friends perſuaded at length to ſeek for both comfort to herſelf, and courage to ſcold him, by the plentiful uſe of ſtrong liquors. She gained her end in both points, but with this far-

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ther conſequence, that as often as ſhe got warmed with liquor, ſhe deſpaired in a moſt wretched manner of her own eternal ſalvation. I remember how many arguments, what repeated exhortations, and what conſolatory advices were made uſe of to no purpoſe, till they had diſcovered both the cauſe and the cure of her unaccountable affliction; though before that diſcovery, her excellent behaviour in every reſpect, would not allow them ſo much as to ſuſpect her of drinking.

In a neighbouring city it was found out by certain obſervation, that a venerable matron, whenever ſhe was with child, fell into ſuch an invincible inclination to theft, that though ſhe was in want of nothing, yet ſhe could not contain herſelf from ſtealing every thing that came in her way; even the table-plate of her friends, by whom ſhe had been entertained. But as ſoon

as ſhe was delivered, that turn of mind went off, but came on again, whenever ſhe was again pregnant. And it was moreover, as if begotten with them, a moſt wretched inheritance to ſome of her children.

Why ſhould I mention, * That women with child, have, by unnatural longings, been driven to that pitch of inhumanity, that they have not been afraid to kill men, even their own huſbands, and to feed upon their fleſh? Now though a deſire of that ſort be altogether rare and uncommon, yet I am confident, that every one will think it ſhould be attributed to the efficacy of the pregnant womb, and conſequently to the body: ſince it was the conſequence of her being with child. And there are every where many and very wonderful examples of womens long-

* Book the fourth of Medical Obſervations, by J. Schenkius, p. 566.

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ings when they are ſo. Nevertheleſs, very different, and much more ſevere, was the opinion of the Judges * in a like caſe, of one Elizabeth a native of Milan, who when ſhe had a longing of the ſame unnatural kind on her, enticed boys to her, ſhut them up and murdered them in her own houſe, ſalted their fleſh, and lived on it for her daily food: they condemned her (as we read) to be broke upon the wheel, and burned. But ought this to have been deemed rather a fault of the mind, than of the body, becauſe perhaps this woman could not plead her belly? As if truly no other cauſes could ſtir up ſuch unnatural deſires; and as if infants, and young girls, and old women, and even men too, were not ſometimes ſubject to them. The fate of a Scotch girl was no leſs ſevere: ſhe ſhas the daughter of a com-

* Univerſal Hiſtory, by M. Gaſp. Bugatus, Book vi. page 754.

mon robber, who was ſaid to have lived on man's fleſh. This girl, when ſhe was about twelve years of age, was caught in the commiſſion of the ſame kind of wickedneſs that her father had been given to, and by a moſt cruel ſentence was condemned to be buried alive; though her father and mother were both burned to death, when ſhe was ſcarce one year old, and ſhe had from that time been reared among ſtrangers. So that it is moſt likely this ſavage diſpoſition of the parents was born with their unfortunate offspring, and that ſhe had it by inheritance.*

I willingly paſs over many other virtues and vices, which being as it were rooted in the very ſeed, are thereby propagated through a long ſucceſſion from anceſtors to their poſterity, and ſo become

* Hect. Boethii Hiſt. Scotor. citat a Marc. Donat. Hiſt. Medic. Mirabil. Lib. iv. c. 1.

hereditary

hereditary in the family. I alſo omit ſpeaking of thoſe diſpoſitions, which grow with the very fœtus in the womb, from the communication which it has with its mother. Nor will I take notice how often by the milk of a nurſe of profligate morals the mind of a well-bred child may be corrupted, and receive a turn for the moſt enormous crimes, altogether foreign to its own ſtock. If any one has a mind to peruſe the obſervations of phyſicians, he will find a very great number of them belonging to this claſs. And ſcarce any one is ſo great a ſtranger to what happens, but his own memory will ſuggeſt ſome examples of this ſort, which he had heard of, when common converſation happened to turn on this ſubject.

But now ſince all the particulars I have laid before you, are ſo convinc-

ing, that it would be abſurd to deny, that thoſe diſorders are derived from the body to the mind, though it may be very difficult to explain how this is done; no one therefore can any longer doubt, but that there are really cauſes which can produce aſtoniſhing changes in the mind, although, it is credible, they have a power of acting on the body only: and that power is not very great; ſometimes not ſo great as to weaken it in the leaſt, or produce any change in it diſcernible by the ſenſes. And who can wonder at this, when the ſubtilty of thoſe parts of the body, which the mind makes uſe of in her operations, is ſo great, as to baffle the utmoſt reach of human wit and induſtry in tracing them? On which account it often happens, that in the carcaſes of thoſe, who, when alive, had been troubled in the worſt manner with mental diſorders, nothing can be found much decayed, or remarkably

ably different from their natural ſtate, even by the moſt accurate ſcrutiny.

Moreover, I think this is well known to every body, that ſome one partieular cauſe, which is merely corporeal, and which has not the leaſt bad effect on a thouſand other people, ſhall nevertheleſs ſometimes occaſion in the mind of one certain perſon, in whoſe bodily frame nothing ſingular can be diſcovered, the moſt grievous and the moſt unaccountable effects.

Whenever therefore the mind is ſo indiſpoſed, that there ſeems to be no corporeal cauſe, to which you can attribute the grievances; you ought not for that reaſon immediately conclude, that the evil cannot be removed by medicine; and that, as it is not brought on by corporeal cauſes, ſo the remedies to be uſed, ſhould be of a nature like to itſelf, and not at all reſpecting the

body. It is indeed far more difficult than moſt men think, to diſtinguiſh juſtly, whether a diſorder in the mind came from herſelf, or from ſome prior ailment in the body; and whoever attentively weighs the examples and arguments above alledged, will be forced to confeſs (if I am not deceived in every point), that there is very frequently ſome latent complaint in the body, which occaſions a diſorder in the mind, even when it cannot be diſcerned. But ſo long as it continues doubtful, from which part of man a diſorder takes its riſe, who does not ſee, that it will be moſt adviſeable to uſe our firſt and chief endeavours to alter the body? Since if we neglect this, and apply all our care to the mind only, we run this hazard, if by chance the complaint ſhould prove to be a bodily one, that which at firſt might have been eaſily cured, may grow ſtrong in time, and be at length

ſo firmly rooted, that the application may come too late, and the diſeaſe become incurable. Nor can it be objected, that the danger will be equal, if, on the other hand, the mind perchance was primarily affected. For it is ſo far from being true, that diſturbances of the mind (which are not continually blown up and cheriſhed by the body) grow worſe, become more violent and more fixed by duration, that, on the contrary, we ſee them become feeble by little and little, and at laſt die away of their own accord.

Finally, if any diſorders of the mind are produced ſo unmixed, and ſo far removed from all corporeal influence, that it may be properly affirmed, the body is in no wiſe the occaſion of any part of them; yet, I will venture to aſſert, that in diſorders even of this kind, the advice of a phyſician may be ſerviceable. For as the afflictions of

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the body are eaſily communicated to the mind, ſo when the mind ſuffers, it is very unuſual for the body to continue long in perfect health. And thence thoſe which were at firſt ſimple ailments of the mind only, and had neither cauſe nor nouriſhment elſewhere, when they get by little and little into the body, do, by injuring its operations, ſo gather together and accumulate matter for themſelves, by which, as by a kind of food, they may not only feed and ſupport the diſorder longer, but alſo more and more heighten and enrage it. Which as it ſo frequently happens in hypochondriac and in melancholy perſons, it gave riſe to the well-known forms of ſpeech among phyſicians, by which they diſtinguiſh theſe diſorders, terming ſome of them with matter, and ſome without it.

I think it plain therefore, that ſickneſſes even of this ſort do in ſome part

at leaſt, and not on one account only, properly fall within the province of phyſicians. For the body ſhould be defended againſt an hoſtile attack, even at its firſt onſet, leſt by the commerce and power of an afflicted mind, it ſhould be dragged with it into the ſame diſeaſe; and after it is ſo, be continually aggravating the diſturbance of the mind by freſh and freſh additions to that which was before preſent. But when the evil is inveterate, unleſs the morbific matter, which is heaped up, and daily increaſing in the body, is firſt purged away, other remedies will be made uſe of to no purpoſe. Since if the taint be permitted to remain, that may diſturb the mind at any time anew, and therefore no cure can be expected, till it is deſtroyed entirely.

Neither do theſe two particulars, which I have now mentioned, exhauſt the whole buſineſs of the phyſician,

or all the aſſiſtance which he may be able to give in ſuch diſorders. For if experience teaches us, as I have ſhewn above, that the mind perceives differently, according to the various conditions of the body to which it is joined, and that ſhe may be diſturbed by the body in her operations, and at ſome times be hindered from thinking as ſhe would, and at other times as it were compelled to think according as the body commands her: doubtleſs a phyſician, making a proper uſe of the power, which their intimate alliance affords him, can by his medicines ſo act on the body, as to give relief to the mind, though he pay no regard at all to the cauſes or effects which are in, or are feared to be in, the body.

He hath ſuch things at hand, which his art furniſheth him with, that can compoſe the mind, though never ſo violently agitated; that can divert her from

from thinking on what ſhe is never ſo cloſely bent upon; that can oblige her to keep holiday, by eraſing for a while all her ideas, and introducing a kind of general oblivion. Do you doubt of this, gentlemen? Then are ye ignorant, that an opiate, by laying the body faſt aſleep, can perform all theſe things.

The phyſician hath auxiliaries at his command, which may recall the mind again, when ſhe hath left the body; which can rouſe and bring her to herſelf, after ſhe hath ceaſed to think, or at leaſt after ſhe hath loſt all conſciouſneſs of thought; which can interrupt her too-attentive and cloſe reflection on herſelf; finally, which can diſſipate ideas, that have been too long preſent, and ſubſtitute others in their room. Such is the power and virtue of thoſe remedies, which ſtir the humours, irritate the nerves, or give pain. But with how great a number, and with what

what various ſorts of them, does medicine abound?

Out of the long catalogue I ſhall mention one only, and that a powerful one indeed; I mean exquiſite anxiety. This ſometimes roots out of the mind the moſt ſettled and long-indulged vicious diſpoſitions, which are a ſort of incurable madneſſes. And this it effects, either becauſe the mind, when corrected and terrified by the dreadful torments which ſhe endures from her own ſad apprehenſions, begins to come to herſelf, and to grow wiſe again, or becauſe, being made wholly reſtleſs on every ſide by a moſt grievous ſtruggle within, and ſhattered in her moſt ſecret receſſes, ſhe is by that totally changed, and ſo puts on a new nature; or by whatever other means this extraordinary cure is wrought. We have examples of perſons who have been out of their wits through violent grief or love;

love; and who by accidentally falling into water, and for ſome time thought to be dead, have nevertheleſs, by proper and diligent care, been brought to life again, and at the ſame time recovered their ſenſes alſo.* Now the cauſe of ſuch an unhoped-for cure does not ſeem to have been in the water, but in that vaſt anguiſh, which the imminent danger of being drowned brought upon the mind. The obſervation of which hath engaged phyſicians not to leave untried, in the cure of mental diſorders, this method, which chance gave them the firſt hint of. And thus was ſubmerſion found out as a means of cure, and introduced into the practice of phyſic. A terrible remedy truly; but than which there is ſcarce a more effectual one, when we want to relieve an unſound mind, by altering

* Obſervations of Helmont concerning Man, and the Diſeaſes incident to him, page 33.

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the body; as Helmont teſtifies from its happy ſucceſs in England.

And now, gentlemen, I ſeem to have expounded to you the principal heads of this Management and Cure of the Diſorders of the Mind, which I choſe for the ſubject of this oration. I could add a great deal more, by way of corollary, from what has been ſaid; but I muſt not touch upon that, having, I think, too much tried your patience already, for which I really beg pardon; prudence bids me rather leave it to your own ingenuity, to make the inferences.

But before I conclude, gentlemen of the faculty, how many ſoever you are, that labour with me in this ſalutary art, I muſt addreſs you in one word. This care of the human mind, which I have been treating of, belongs to us. It is the moſt noble branch of our office; and by how much the more diligently any

any one of us cultivates it, with ſo much the more propriety, as Hippocrates ſays, will he be worthy of the title of a Philoſophic Phyſician, and to be eſteemed Ἰσοθεος, or Godlike. For if that is the only perfect health in all reſpects, which communicates itſelf to the mind, and brings no obſtacle to her moſt expeditious purſuits after wiſdom and virtue, we muſt affirm that to be altogether the beſt method of cure for the body, which may at the ſame time aſſiſt the mind; and that our art will not be conſummately perfect, till it can render men, not only as robuſt, but alſo as ingenious and as good as poſſible. But ſince we are forced with ſorrow to confeſs, that this part of the ſcience of healing is by far the moſt defective of any; and whilſt every other branch of it is cultivated with ſo warm an application, this alone lies rough and deſart-like, and ſeems hardly to be reckoned a part of it;

rouze yourſelves therefore all you who have abilities, and by your joint obſervations, experiments and endeavours, and if there be any other ſort of promiſing or uſeful attempts, by them improve, poliſh, and render compleat, this medicinal philoſophy. The dignity of the ſubject requires it; the advancement of our art exhorts you; and, in a word, the love of mankind demands of you, that you now enter ſtrenuouſly on this work; and that you do not deſiſt from it, till either a ſingular courſe of diet, or univerſal methods of healing, or ſpecific remedies are found out, by whoſe efficacy we may be able to relieve, ſtrengthen, whet up every faculty of the mind, correct every fault of it, eſpecially its inclinations; ſuppreſs, excite, or moderate, as need requires, the inſtincts and paſſions of every kind.

What! Does the greatneſs of the attempt terrify you? In other caſes this is ſo far from diſheartening moſt people, that, on the contrary, it even fires the mind to ſtruggle the more with the difficulty. And indeed no one can ſay, that the work propoſed is inſuperable, who will with exactneſs weigh thoſe few things, which experience hath made known to us on this ſubject. Conſider, I beſeech you, what power a fever alone has to alter the mind: But ſince its principal force conſiſts in changing the circulation of the juices, is it not very credible, that by diet, and by remedies, which can in a limited degree excite or lower, or give a different turn to that circulation, much may be effected? How great effects flow from a more copious or a leſs quantity of blood? It has been obſerved, that by loſs of blood the memory has been impaired; and that it has not regained its ſtrength,

till ſuch loſs has been made good by a freſh ſupply.* It has been a long-eſtabliſhed point, that plenitude diſpoſes to anger, ferocity, and luſt; and that by veneſection all theſe paſſions cool. Wherefore the advice of a phyſician, as Naudee † relates it, was as ſalutary, as it was uncommon. The wife of this phyſician, hankering after illicit venery, he, under colour of being afraid, that ſome dangerous illneſs was ſtealing upon her, adviſed her to ſubmit to repeated phlebotomy, and other remedies of that kind; and thereby he is ſaid to have ſo weakened her, that when ſhe was thus enfeebled and cooled, he found no difficulty to reſtrain her from her unlawful habits. Now though it is thus clear, that ſuch kind of univerſals have no contemptible power over mental operations; yet

* Tho. Bartholin in the Haſmen's Medical Eſſays, Vol. V. page 269.

† Political Conſiderations, page 93.

obſervation

obſervation convinceth us, that there are particular drugs of ſtill greater efficacy. Not to mention that very antient, though at preſent little known, one, the Νηπενθες of Helen: Conſider only the ſtupendous influence of the uſe of wine, which is now become too common: This truly is ſo great, that whoever knows how to apply it ſkilfully, ſeems enabled to rule the minds of men at his pleaſure. I paſs over opium, with whoſe twofold virtue of wine, we are the more aſtoniſhed, as it contains both thoſe virtues ſo fully in ſo exceeding ſmall a quantity. I ſay nothing of another drug, not unlike the former; it is called Ganſco, the ſeed of a plant that grows in Malabar: When the fume of this is received by the mouth or noſe, it is ſaid to cauſe a pleaſing kind of reverie, to inſpire ſoldiers with courage, and prieſts with enthuſiaſtick raptures. Nor will I deſcribe that filthy ointment, with which, when

when thoſe whom they call witches beſmear themſelves, they are ſeized with a profound ſleep, and conſtantly fall into the ſame wild fancy, that they are carried through the air into remote regions, that they there mingle with companies like themſelves, and trip together in dances and vagaries. This conceit is ſo deeply impreſſed on their imaginations, that after they awake they will by no reaſon be perſuaded to think, that all this was nothing more than an empty dream. I will omit many other particulars, which were I to recount at large, as they deſerve, it would take up another hour's diſcourſe. The few I have laid before you I think ſufficient to evince, that the pains which may hereafter be taken in an affair of ſuch vaſt moment, by men of judgment and penetration, will prove neither unprofitable nor unpleaſant.

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The only thing that remains for me to do, is to wiſh, that this ſupreme office in the Univerſity, of which I now ſolemnly diveſt myſelf, and which you, moſt worthy HEMSTERHUSIUS, are entering upon, may be attended with all poſſible happineſs, both to yourſelf, and to every one of us.

I HAVE FINISHED.